

JOSEPH TRACY, EDITOR

8. Smart men make churches fastidious. Like children fed on condiments, they have no relish for sound, wholesome instruction. Their gospel must come to them through a richer tube. They spurn at the "sincere milk of the word" unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set round with gems and brilliants. No preacher is popular with them, whose ministrations enlighten their understanding, mortify their vanity, humble their pride, correct their bad tempers, reprove their sloth, exalt their Saviour, and make them forget the preacher in their love and admiration of his Master. But a minister is sure to be very popular with them, respecting whom they can say, "what a fine speaker," "what a fine voice," "what beautiful figures," "what eloquent sentences," "what striking illustrations," "what correct taste," "what powerful reasoning;" in short, "what a charming man and preacher he is!" But the man is loved, praised and followed, instead of his divine Master. O how some of these smart men, swollen by the breath of human flattery, will shrivel up, when they come be-

For the Boston Recorder.

PREACHERS OF ERROR.

—, August 18, 1836.

REV. SIR,—The question you proposed at table the other day is of much moment. I think it was couched in nearly the following words: "Is it expedient, or right, to introduce a man into our pulpits, whom we consider essentially erroneous in religious sentiments?" To speak generally, I do not hesitate to answer this question in the negative. It is *not* right; and if so, it is *not* expedient; because it can never be expedient to do *wrong*. Some of my reasons are the following.

1. If you introduce a man into your pulpit, you in effect acknowledge him to be a minister of Christ; and your people, if they have entire

confidence in you, will be prepared to receive instruction from his lips in other desks, as well as yours.

2. To introduce a heterodox teacher into your pulpit would be showing him more courtesy, than he could have any right to expect. You would treat him and brother ministers with the same attention; whereas he is an interloper, and should receive the reward of such a character.

3. If you should introduce such a teacher into your pulpit, it would have a very unhappy influence upon the minds of your people. In this day of divisions, I am aware that some might be pleased; but am confident, that a larger number would be aggrieved, and others

4. Another and far more important result is, it would displace your Great and Good Master. You are a Pastor, and are bound by the most weighty considerations to preach the gospel *faithfully* and in its *purity*. This you feel, and will frankly confess. Now place a false teacher in your pulpit; and I ask, where is your love for precious souls? What becomes of your attachment to the cause of truth? or of the most solemn charge you have received? Such conduct would be perfectly inconsistent with the character of a gospel minister, and even of a private Christian. To those, therefore, no doubt, you will heartily assent. It is said, however, that a religious teacher may be heterodox upon some subjects, and orthodox upon others. For instance, a Universalist may be

an advocate for temperance: and it is asked with an air of confidence, even by some of our brethren too,—why may he not lecture in your pulpit upon this subject? In reply let me say, I can hardly believe it possible, that such a teacher would be successful. He might amuse his hearers with anecdotes, and make the drunkard appear ridiculous; but what very powerful arguments could he offer in favor of temperance, when, according to his own creed, the more Alcohol a man drinks, the sooner he will go to heaven? Besides, if you suffer him to lecture in your desk upon one subject, why not upon another? another? and another? until your people will have become wonderfully wise and good.

In confirmation of what I have advanced, let me now add a few words of my own experience, which may have a bearing upon the point in question. More than 20 years ago I was a missionary; and one of my stations was in a town in which there had been a flourishing church for many years; and nearly all the inhabitants attended the same meeting. A long time before my arrival, the pastor had ceased from his labors; by degrees sectarian theories had gained access to their desk, and the people had become divided into four denominations. About one third, however, adhered to the religion of their fathers, and received me with much cordiality; but they had lost the control of their pulpit. It was finally agreed upon,

that I know, except that the time, and arrangements were so made, that I was the immediate successor of a Universalist each Sabbath! Dear Sir, only think of my trying situation. To go into that pulpit was, to me, like going into the tomb of the morally dead. When I entered the desk, I could see many cheerful countenances; and some, especially of the young, were just ready to laugh. The association of thoughts with places is very great; and when that people assembled in their polluted house of worship, they were reminded of the black-coat stories and sarcastic wit with which they had been amused the Sabbath before. So far as I know, my labors in this town were useless; many of the inhabitants, if not confirmed infidels, are contented to be ignorant.

thing; the Sabbath is *profaned*; the state of society is *deplorable*; the sacramental vessels are covered with *dust*; and the church is *extinct*! "O tell it not in Gath; publish it not the streets of Askelon."

Respectfully Yours, O. R.

NEVINS' THOUGHTS.

The sublimest thoughts, are conceived by the intellect when it is incited by pious emotion.

There are many shining lights, which are not also burning lights.

Those may hope to be saved at the eleventh hour, who, when called at that hour can plead, that it is their first call; who can say, when called, "Because no man called me."

Some never begin to pray till God has ceased to hear.

The Christian's feeling himself weak, makes him strong.

Genuine benevolence is not stationary, but peripatetic. It goeth about doing good.

Preparation for meeting God ought to be made first, not only because it is most important, but because it may be needed first. We may want nothing so much as religion. It is the only thing that is necessary, certainly, exceedingly, indispensably and immediately.

It is easier to do a great deal of mischief than to accomplish a little good.

No man will ever fully find out what he is by

He must explore, if
he would know himself.

INDIA.

MISSIONARY STATISTICS.—In the Annual Directory for the present year published from the Harkness Press, we find for the first time a list of all the Missionaries and Ministers of the various denominations of Christians in this Presidency, exclusive of the chaplains paid by Government. As far as our observation extends, we are happy to bear testimony to the great accuracy of the record, and we feel no doubt that the compiler has been equally diligent in obtaining correct returns of the number of religious teachers in the field, and to devote their time and talents to the superintendence of a Seminary which shall become the nursery for Native teachers.

Episcopal Ministers and Missionaries,	23
Of the Roman Catholic Persuasion,	21
Of the Armenian,	7
Of the Greek Church,	2
Independents,	10
Presbyterians—	
From Scotland,	3
From America,	6
Baptists—	
American Baptists,	9
General Baptists,	3
Connected with the Baptist Missionary Society,	15
Connected with the Serampore Mission,	21
	48
	132

Thus we have forty ministers of the Roman Catholic, Greek and Armenian persuasion, who are chiefly employed in ministrations among their respective flocks, without any specific reference to the heathen; and ninety-two Protestant Missionaries and Ministers, whose labors are directed almost exclusively to the conversion of the heathen. It will perhaps strike the reader with surprise that the majority of these should consist of the Baptist persuasion. But this may be accounted for from the circumstance that the first Protestant Missionary establishment was established in Bengal, under the direction of Dr. Carey, who belonged to this denomination. Those who profess kindred sentiments have therefore been drawn perhaps imperceptibly to settle in and around the province which formed the scene of his labors. On the other hand it should be remarked, that while the Baptist Missionaries in this Presidency exceed in number that of all the other Protestant denominations put together, there is not a single Missionary of this section of the Christian church laboring in the Presidencies of Madras and Bombay; and only two, we believe, in this island of Ceylon.

This table however gives a very inadequate view of the labor bestowed on the missionary field. It is limited to the laborers of one sex. But in estimating the extent of Protestant missions in India, we must not overlook the invaluable services of the fairer sex, because they are performed without noise or obtrusion. In this point of view, almost all missionaries of the reformed churches may count for two. Their companions in life not only contribute to promote the cause by stimulating the spirits of their partners in the gloom of disappointment, but in their own peculiar and not less important sphere, they undertake a share of active duty. From the peculiar complexion of Native society, an intimate association separates the female population of India from the labors of the missionaries. It is to the exertions of those of their own sex that they must chiefly look for constant instruction and encouragement. One half of the missionaries' duty therefore appears to belong to the sphere of his partner, and it must be cheerful to see how ready this fact has been appreciated and acted on. Wherever an attempt has been made, moreover, to form the converts into communities, it is to the female branches in the missionary circle, that the Christian families, and more especially the female, have been two to nearly look with confidence, for direction and assistance;—and the peace of a Native family depends far more on the temper of the woman than on that of the man. Those who have had opportunities of experience, will cheerfully acknowledge how much the harmony which may be found to reign in the domestic elements of a Native family has been owing to the wisdom, the zeal, and the firmness of the female missionaries.

The amazing increase of missionaries since the impulse given to the Christian world by the late venerable Dr. Carey, affords a source of solid satisfaction to those who look forward with ardor and hope to the evangelization of the heathen. It is now two and forty years since, in conjunction with his colleague, Mr. Thomas, he came out to this country, leading what appeared to many sincere Christians in his native land, a forlorn hope. The number of missionaries has during this period increased under one Presidency alone, from two to nearly a hundred. The flame of missionary zeal, then confined to one, and that but a small sect, has extended to every denomination in England, and stretched beyond the Atlantic, to the shores of America. That which was originally but a narrow effort of an inconsiderable and unknown body, has swelled to the magnitude of a national enterprise. The attempt which it was feared would die out with those who projected it, has been taken up and carried forward, with augmented ardor, by the generation which has succeeded them.

Looking back from this point on the past, there is room for Christian exultation. Looking forward to the future, the prospect is not unclouded with anxiety. When we compare the number of missionaries now in the field with the population among which they labor, we find that the proportion is but a little more than one Missionary, and less than two, to every million of the heathen. And it is matter of doubt whether, under existing arrangements at home, the Christian community can do anything more than keep up the present number of teachers. It does not appear within the present capacity of any Society even to double the number of its missionaries. Judging from the supply of fresh laborers, which has reached India within the last ten years, we are almost driven to the withering conclusion, that the efforts of British Christians to convert the heathen world, have reached their maximum. Such a conclusion should not however find admission in the mind of any one who desires the conversion of the heathen. A statistical review like the present ought to impress upon the minds of all, especially of those entrusted with the management of Missionary Societies in England, the necessity of ascertaining in what manner Missionary funds may be increased, in amount and efficiency;—how new sources of revenue may be opened, by the expansion of Missionary zeal, and how existing funds may be made to go farther than they do at present. This question involves an inquiry into the constitution and working of Societies, which it would be invidious in us to attempt, and which can be better performed by the friends of the cause in England, who have more ample opportunities of discerning the abuses, which have been bred by time in religious institutions. The continued disproportion between the number of laborers and the extent of the field, after the unexampled efforts of so large a portion of the Christian public, is itself a sufficient argument for subjecting the existing Societies to that revision, without which no human Institution can be expected long to flourish. In regard to the labors of Missionaries in this country, we may speak with less fear of giving offence, and state, that it is the primary duty of every missionary body

to lay down with wisdom, and to pursue, with energy, a plan for training up Native Missionaries, and to afford them every needful qualification for their work; and among the most essential of these we reckon, an intimate knowledge of Christianity in doctrine and practice, and a perfect familiarity with the vernacular languages, both in their classical and popular branches. So independent of this appears in a country, where, if the resources of every Society were multiplied five-fold, there would still be but one missionary to every hundred and fifty thousand natives, that it appears the dictate of sound policy and Christian wisdom to separate one or more missionaries from active labors in the field, and to devote their time and talents to the superintendence of a Seminary which shall become the nursery for Native teachers.

BOSTON RECORDER.

Friday, Sept. 9, 1836.

A. B. C. F. M.

In a very few places, the wants of the Board have been before churches orally, and their assistance requested. The call is most ready. It must be done in many other places. Waiting for the usual time and manner of contribution, with the intention of giving increased aid when that time comes, will not enable the Board to send out the missionaries who are ready to go. Some thing more—something out of the usual course, must be proposed by pastors and done by churches, or some of those missionaries must stay at home.

NEWS FROM MISSIONS.

Letters have been received from Rev. Mr. Wm. low, missionary to Ceylon. He had arrived at Madras, after a long but pleasant passage. During the last six weeks of the voyage, there was an interesting revival on board. We have an account of it, too long for this paper. The missionaries of the Western F. M. Society were well.

TAMUL MISSION.—Rev. Mr. Poor is transferred from Ceylon to Madras. Mr. Holsington succeeds him in the school. The demand for his labors at Madras is great. He is a man of uncommon penetration, and very well acquainted with Mr. Burchard and his assistants. We certainly should not be desirous to obtain assistance of the utility of which he, with his means of judging, is so doubtful.

Mr. Hopkins goes on to answer several questions. First, What is the character of the converts brought in under Mr. B's administration? Answer.—Some are as consistent and as easy as any we have brought up to feeling and duty now as any in our churches. There are others, of a different character. I have just returned from laboring in a church where, with few exceptions, the converts, in the permanence of their zeal or religious life, are sadly defective. How far the proportion on the whole will compare with other revivals, I can only say, that in the church under my eye they will compare with any revival that I was in and in Vermont. There are other places where I am convinced, that they do not appear as well.

Secondly, How have the congregations been affected? Answer.—In our own case we have hitherto witnessed, unless it be what I have hitherto stated, that in consequence of the unexampled increase of converts, it is not to be charged to him, the stability of the church and congregation seemed for a while to be exhausted.—In some other churches where he labored, there is a state of things in many respects more unpleasant and unpromising. Numbers were lately received, which have only occasioned a scene of perplexity and embarrassment. It is not as if there were divisions and contentions and a state of things extremely unpromising; but I speak of those evils which seem to be the result of his manner of conducting a meeting.

Thirdly, In the whole population for a half a dozen counties, is it in a better state, or, &c. &c. Answer.—I cannot tell. In some places it is, and in some it is not, and in some it is better or worse, it is impossible for me to say.

Really, we cannot help thinking as Mr. Hopkins does, concerning these things. He says, "They affect the reason why I should prefer other help to his in any special efforts."

We must have better arguments than these.—We continue to believe, in accordance with general experience in this region, that revivals can exist, without the presence of itinerant evangelists.

REVIVAL IN WESTBOROUGH. We are informed that, at the last communion, 53 were added by profession and seven by letter, to the church in Westborough; that, since that time, between 20 and 30 have been examined for admission; that meetings of the church for examination are held steadily, and new instances of apparent conversion continue to occur. This revival has not been attended by the labors of any "professed evangelist, or distant pastor of a church who has been distinguished for his success in such labors."

THE SABBATH. At the late meeting of the General Association of New Hampshire, as we learn from the Landmark.

The Rev. Mr. Barstow, of Keene, presented a brief but interesting report on the Sabbath. The report stated that there was need of a thorough examination of great principles in reference to this whole subject, in order to show that there is a Sabbath, and that it is not lost among the rites and ceremonies of the Jewish ritual; that measures must be taken to call out the people to attend upon the worship of God, &c. concluding with the following resolution:

Resolved, That it is expedient to call a convention at some convenient time and place to fully discuss the points connected with this subject.

The Rev. Messrs. Root and Bouton and the Rev. Dr. Peabody were appointed a committee to designate the time and place, and report before the association rises.

We are glad to find, in this connection, the words which we have put in Italics. The voluntary neglect of public worship on the Sabbath is Sabbath-breaking; and other Sabbath-breaking is evil, mainly, (not wholly,) because it involves that neglect. We must recognize this truth in all our efforts to promote the observance of the Sabbath, or they will be defective in principle, and will do little good. "Remember the Sabbath day, to keep it holy,"—as the temple and its vessels should be kept "holy," consecrated to the public worship of God. Let that thought come first, where it belongs, when we talk of the fourth commandment. Let the positive duties of the Sabbath come first; and then its negative duties,—abstinence from things forbidden—will be secured with comparative ease.

This subject does not make so much noise as some others, but it is gaining continually a stronger hold on the minds of Christians who think. We hope it will be made very prominent at the proposed Convention.

THE GENERAL CONVENTION. On our first page, we have commenced the republication of a history of the Convention, prepared and published by order of that body. Copies of it are scarce, and not easily obtained. Not a single copy, we believe, is for sale any where. A large part of the Congregational ministers of this State, probably have never seen it, and some, to whom we have mentioned it, were not aware of its existence. It contains some facts concerning the original character and design of the Convention, concerning the origin and proper object and duties of the Congregational Charitable Society, and other points, which are sometimes matter of controversy between the Orthodox and Unitarians, which every one ought to know. We give, this week, about one third of the history. We recommend to ministers, especially, to preserve these numbers of the Recorder for future use.

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from ministers, some from elders, and some from deacons. None of these certificates state, so far as we can find, that any revival owed its commencement to Mr. Burchard's labors; while in some of them it is acknowledged, and in others it is known to us, that the revival did commence before he entered the place, or was invited to enter it; thus proving that the presence of an evangelist is not indispensable to the existence of a revival. It is proper to remark here, that we have known such a certificate procured and published, concerning Mr. Burchard's labors, in a place where neither the pastor, nor a majority of the members of the church, nor the most intelligent and influential members, thought well of them. In almost any place, somebody can be found to certify in favor of any thing. How many more testimonials of his usefulness Mr. Burchard has procured, or will procure, to be published in the New York Evangelist, time must determine. What he has published already proves, that a "professed evangelist" can go where there is a revival, and, in the opinion of some persons, be useful there.

The Evangelist of Sept. 3 contains a letter from Rev. Josiah Hopkins, of Auburn, which, in perfect fairness, should have been sent to the Vermont Chronicle for publication; as it is addressed to the editors of that paper, and is in reply to some of its articles. Mr. Leavitt speaks of this, as if it were also a certificate in favor of Mr. Burchard; but certainly, if it is a recommendation, it is the strongest one we ever saw. Mr. Hopkins says:—

The question is not, whether there is, or is not, any defect with Mr. Burchard as a preacher, or as a doctor of divinity, that could be easily answered. Nor is it, whether he takes any good. It is, whether, if every thing he takes into view, he is more benefit than injury to the cause of Christ. This question, you will perceive, is not so easily answered.

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Convention Sermon was not designed for "a mere charity sermon," but a sermon to ministers, on their duties in the work of promoting piety. One argument in favor of the propriety of choosing a Unitarian preacher, therefore, is, at variance with fact.

MARIA MONK.—We have received a letter from a Protestant Clergyman, then in the "Eastern Townships," Lower Canada, dated August 8. He says:—

I came into the Townships by way of Montreal, through the French Catholic country. "By their fruits ye shall know them."—Do men gather figs of thistles?—It would be many an enlightened Christian good, to see with his own eye that moral waste, and to teach him the value of his portion in Zion, and show him the value of the gospel and of schools, among the poorer classes of society. He could not come in contact with this population under popular influence, without being forced to feel that the influence is fatally baneful to the soul, and that all the powers of the human mind struggle, and faint, and almost expire, in its iron folds. He would revolt from the system, as from a carcass long without life.

But while I have no sympathy with the Roman Catholic system of practice as such, still inquiry and conversation with intelligent and pious persons in Montreal, during my stay of a few days there two months since, led me to the conclusion that we ought not to have faith in the pretence, of *Disclosures of Maria Monk*. She has been a bad character all her life. It appears to be a fact, that for a season, she showed signs of penitence for her lewd and vagrant course, and was received, as others of the like stamp, into a Magdalen asylum, to many parts of which, it is said by competent judges, her description of buildings, customs, &c. remarkably correspond. Her noted "Jane Ray" is in the asylum now. I cannot but regret that this book has ever been received and accredited by Christians in the United States. It hurts our cause. We cannot overthrow error with falsehood.

An intelligent and pious layman writes us, from Montreal, July 30:—

In the "Boston Recorder" of the 22d inst. I perceive you have an article relating to Maria Monk's book, and do not intend you not to endorse this base fabrication. It is painful indeed, to see many of the editors of Christian periodicals in my country, (the U. S.) either by implication or expression, aiding to deceive the entire religious community of the United States. It is not true, that intelligent persons here adduced a scene of perjury and blasphemy. I have just at the onset, were active partisans in the affair, and from pride of opinion, or self-will, still profess to believe the work, without being able to state a single fact to prove their position, beyond the declaration of the reputed authors.

Such is the character of all the testimony, written and oral, that we can procure from Canada, except what comes to us through the Protestant Vindicator, the conductors of which are deeply interested in sustaining the credit of Maria Monk, and for ought we know, as little to judge incorrectly where they are interested, as other good men.

Maria Monk's book is accompanied by a map of the nunnery, designating the position of the various rooms, &c. A writer in the Protestant Vindicator of last week, speaking against the "pretended examination of the Hotel Dieu nunnery, Montreal," says:—

I do not consider the map a just criterion for a person to abide by in the examination of such an establishment. For those who can be guilty of the crimes alleged to Catholics, not merely in Maria's book but in Milne's Church History, can be artful enough to seal "long used entrances to the various apartments, and make new ones, with a great deal more ease than they can pray souls out of Purgatory, and with about the same expense. And the engravers of maps are liable almost to pardonable blunders, and the authors, though well acquainted with the original, may vary in very particular points, without having the discrepancy attract their notice.

But I consider the publication of the map as rather a short sighted business. The simple appearance of the Nunnery, church yard, and out houses would have been quite as satisfactory to me, as all the particulars that have been described. I may as well judge of drawing accurate maps as of the interior of houses, but I conclude it a task attended with no small difficulties. For I am of the opinion that I could not give an accurate description, upon paper in the form of a map, of the very house in which I grew from my infancy; and yet I am as well acquainted with it as can well be conceived. I could give a very good drawing of the exterior; but to take down the upper, middle, and lower apartments, together with the cellar, would be more than I should think of performing, so as to convey any ideas of them with clearness and precision to others.

"A short sighted business" It was published, the writer thinks without looking ahead sufficiently, to see whether it would involve the concern in any difficulty; without a sufficient foresight of the danger that the nunnery building might be altered, or, though unaltered, might not correspond with it. To us, this seems a very "short sighted" admission; an admission that only prudent selections from what Maria Monk is willing to furnish must be published, lest she should destroy her own credit.

What is here said about possible alterations in the nunnery, is worthy of consideration. When we have the report of the committee, that examined it, it will be proper to inquire whether they found the building to be such as it could not be made, if it had once been as she describes it.

We have already mentioned as a dark sign, the attack of the Vindicator on the Protestant ministers in Montreal. It is but right to mention, as another, the reputation of Hoyte, who accompanied Maria Monk from New York to Montreal, and acted a prominent part in getting out her book. He had been employed by a Society in Canada as a Sabbath School agent, to procure funds in the United States. That society had withdrawn his commission, because he had not satisfactorily accounted for the money received on their behalf; and when he was, shortly after, in the United States, that Society warned the Christian public, by notices in the Boston Recorder and New York Evangelist, not to trust him as their agent.

But there are very serious difficulties in the way of rejecting the book. It charges upon the nunnery at Montreal, only such conduct as the system is well adapted to produce, and is well known to have produced in numerous instances; so that if the book were proved to be fiction, it would still be very improbable, that the character of that nunnery is not as bad as she represents it. The various and contradictory stories which the priests have published about her, indicate that they have no one consistent story that will answer their purpose. There is the less force in this remark, however, as many of them are so much in the habit of making stories in defence of their church, that they will do it on very slight occasion.

Then there is the number and weight of character of men in New York, who have had good opportunity to be acquainted with Maria Monk, and are convinced that her book is true. The New York Journal of Commerce says:—

"A letter was received last week from a respectable gentleman at Rome, New York, stating that a young woman was at his house, who said she had escaped from the Hotel Dieu nunnery at Montreal, and that her account of the iniquity practiced there more than sustained the 'Awful Disclosures' of Maria Monk. The young woman has been brought to this city (New York), and we are told is a person of intelligence and accomplishments.

The Journal thinks, however, that "it would have been as well if nothing had been said of the matter, until investigation had gone farther."

The book may be true, after all. We shall wait for more conclusive proof than we have yet seen, before coming to any decision on that question. No important interests will be endangered, by waiting for further developments; and much injury might arise, should the whole Christian public commit themselves on the wrong side. At New York, we believe that confidence in the book is rather increased than otherwise, and new confirmation of its truth is expected.

BRITISH SLAVERY.

Under this head, on our last page, will be found evidence that slavery still exists in the British Empire; that men of African descent are still held in bondage in their East India possessions; that the act for abolishing slavery in the West Indies did not provide for the liberty of the slaves in the East Indies. The proof comes to us in the "Friend of India," a paper printed at Serampore. The next number of the same paper contains the following passage from the new East India charter, which received the Royal assent, Aug. 28, 1835.

And be it further enacted, That the said Governor General in Council shall, and he is hereby required forthwith to take into consideration the means of mitigating the state of slavery, and of ameliorating the condition of slaves, and of extinguishing slavery throughout the said territories, so soon as such extinction shall be practicable and safe; and from time to time to prepare and transmit to the said Court of Directors drafts of laws or regulations for the purpose aforesaid; and that, in preparing such drafts, shall forthwith, after receipt thereof, be taken into consideration by the said Court of Directors, who shall, with all convenient speed, communicate to the said Governor General in Council their instructions the drafts of the said laws and regulations; but no such laws and regulations shall be promulgated, or put in force, without the previous consent of the said Court; and the said Court shall, within fourteen days after the first meeting of Parliament in every year, lay before both Houses of Parliament a report of the drafts of such laws and regulations as shall have been received by them, and of their resolutions or proceedings thereon.

There are, apparently, some verbal inaccuracies in this copy; but the general purport is undeniable. It shows that the British Government are aware of the existence of slavery in the East Indies; that they regard it as an evil, to be "mitigated" first and "extinguished" afterwards; that the work of removing it is to be gradual; that no time is fixed, either for beginning or finishing any part of that work;—"the Governor General in Council" being directed to commence it, as soon as he shall think it "practicable and safe;" and finally, that the British government has and claims supreme jurisdiction over the subject of slavery in the East Indies. By looking at the date, it will be seen that these facts must have been known to many in England, and might have been known to all, and could not innocently be overlooked by any whose business it was to set the world right in respect to slavery, at a time for the last three years. Indeed, a volume of nearly 1,000 folio pages of Parliamentary documents on slavery in the East Indies was published in 1828.

Now, in view of these facts, we put it to George Thompson, Esq. and all his advocates, whether Great Britain is not "a nation of kidnappers;" and whether the Christianity of Great Britain is not "a whiplashing, chain-forging, man-stealing Christianity;" whether O'Connell ought not to denounce them as a nation of hypocrites, and refuse an introduction to any British subject, "till this foul blot be wiped from their national escutcheon;" and finally, whether the American Anti-Slavery Society ought not to appoint agents to deliver lectures in various parts of the United States on BRITISH SLAVERY, and concentrate the "withering scorn" of the whole world upon the British empire.

Would it not be well, also, for the Baptist Convention in the United States to send a letter to the English Baptists, prescribing their duty in this matter, and telling them, "you must do with this letter just as we wish to have you, or we will never speak to you again while the world stands?"

And finally, would it not be perfectly consistent with decency, and several other good qualities, if British philanthropists should adorn the work of glorifying themselves and vilifying us, till they have at least fixed upon a time at which the work of "mitigating the state of slavery, and of ameliorating the condition of slaves," in the East Indies, shall actually commence?

It is strange, and to some it may appear incredible, that British subjects should act and speak as they have done concerning slavery in the United States, while slavery thus exists in their own dominions. But such is the undeniable fact; and it shows that they are either too ignorant, or to full of something worse than ignorance, to deserve much attention when they undertake the work of reforming the United States. We shall preserve the Serampore papers, which brought us this intelligence, "for the inspection of the curious," and for the conviction of the incredulous.

"GRADUALISM" VINDICATED.—The passage of the act, abolishing slavery and establishing the apprenticeship system in the West Indies, was, immediately after it took place, denounced by Mr. Garrison as "a triumph of gradualism." Not long after, the Emancipator, at New-York, foretold that there would be some trouble with the apprentices, because they were not put fully in possession of their rights. Now, the Emancipator, edited by Rev. A. A. Phelps, is publishing accounts and arguments, to prove that the system works admirably. What does all this mean? Is the American Anti-Slavery Society, of which the Emancipator is an official organ, converted to "gradualism?" Will its Editor explain?

ZION'S WATCHMAN. Freedom of the Press.—Zion's Watchman is an Anti-Slavery Methodist paper, established by the New York Wesleyan Society. In a series of resolutions, adopted Aug. 26, and sent up for publication, the Executive Committee of that Society, say that, repeated attempts have been made to retard the circulation of this paper among the ministers and members of the Methodist E. Church; that these attempts have been made through the Christian Advocate and Journal; that they "view them with alarm," and "cannot but consider them aimed at the freedom of speech and of the press."

For after we know,—for we have not examined the matter,—these "attempts" may have been very many, very foolish, and very unchristian; but saying that they are aimed at the freedom of the press, is carrying the matter a little too far. "Freedom of the press" must be conceded to the Advocate, as well as the Watchman. It implies, that the Editor of the Watchman may persuade people to take his paper, if he can; but it equally implies, that the Editors of the Advocate may persuade people to let the Watchman alone, if they are able. "Freedom of the press" implies, merely, that a man may print what he pleases. It does not imply that any body must take his paper, or that others may not print what they think fit concerning him and his labors. So, it is no violation of the "freedom of speech," to confute a speaker, so that he has no more to say; to make him appear absurd or ridiculous, so that every body laughs at him; or to prove that he is not worth hearing, so that nobody goes to hear him; or to deny him the use of your bed-chamber, study, parlor, or meetinghouse, to make his speeches in. He may still talk, in any place

where he has a right to be, whether he can get a hearing or not; and that is all that the "freedom of speech" implies. For the rest, he must depend on his powers of persuasion, and be content with what they secure to him.

PROBATIONERS.—It is a very rare thing, that persons are admitted as probationers among us, who do not give satisfactory evidence of regeneration; and these are such as are earnestly seeking the salvation of their souls. These cases of admission are so rare, that they form mere exceptions, so that our practice of probation for six months, by which we keep them under satisfactory evidence of their piety, "—Zion's Herald.

Now we understand the rule, but not the reason of it. For what are these pious people kept in probation? What is their probation expected to produce? Not piety; for of that there is "satisfactory evidence" already. Are they kept on probation, to see whether they fall from grace? If so, are they any likely to fall from grace during the first half year, or afterwards? Or is their probation intended to show whether their spirit agrees more with Methodism, or with some other sect? It is the rule followed by many, for the sake of following a rule which Wesley himself followed. As for the rest, we gave the words of the Holy Spirit, and our readers could judge who they meant as we said. We never complain of anything.

THE AMERICAN INSTITUTE OF INQUIRY held its meeting in this city, according to the notice in our paper. Sketches of the discussions are published in some of the papers, giving an inadequate but not very valuable view of its doings. The practice of the Institute is, to publish, at leisure, under the sanction of the Board of Censors, an account of its doings, with the more important exercises, in a bound some octavo volume, which is worth adding to the library. We received, a few weeks since, and are to have noticed sooner, the volume for the last year, from the press of Charles J. Hendee. The second volume should be procured and studied by all who wish to understand the subject of education, and its state and progress in this country.

EASTERN TOWNSHIPS, Lower Canada.—An Association, of five members, which are all the Congregational or Presbyterian ministers in the Townships, was formed at Shipton, during the first week of August. The most distant members live 30 miles apart. The meeting was peculiarly pleasant and profitable. Rev. Mr. Parker, of Shipton, entered that report about seven years ago; and for most of the time since, has been the only Congregational minister in the Townships. We rejoice to see them now enjoying the privilege of an Association.

REV. W. H. MENDHAM, English missionary to Batavia, in a letter recently received by the Secretary of the American Tract Society, Boston, announces his intention of soon visiting this country. He gives encouraging accounts of the opportunity and success of the Tract Distribution in that part of the island.

On Monday P. M., we had an interesting meeting of the vanguard of earthly hopes. The Rev. Mr. Parker, of Shipton, entered that report about seven years ago; and for most of the time since, has been the only Congregational minister in the Townships. We rejoice to see them now enjoying the privilege of an Association.

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